Srimathe Ramanujaya namah

ஸ்ரீமதே ஸ்ரீ லக்ஷ்மீந்ருஸிம்ஹ பரப்ரஹ்மணே நம:
ஸ்ரீமதே ஸ்ரீ சடகோபாய நம:
ஸ்ரீமதே ஸ்ரீ ராமானுஜாய நம:
ஸ்ரீமதே ஸ்ரீ நிகமந்த மஹாதேசிகாய நம:
ஸ்ரீமதே ஸ்ரீமதாதிவண் சடகோப யதீந்த்ர மஹாதேசிகாய நம:
ஸ்ரீமதே ஸ்ரீவண் சடகோப ஸ்ரீ வேதாந்த தேசிக யதீந்த்ர மஹாதேசிகாய நம:
ஸ்ரீமதே ஸ்ரீ லக்ஷ்மீந்ருஸிம்ஹ திவ்ய பாதுகா சேவக
ஸ்ரீவண் சடகோப ஸ்ரீ நாராயண யதீந்த்ர மஹாதேசிகாய நம:

A decade on refuge

(Swami Desikan's Adaikkala Patthu)

சீரொன்று தூப்புல் திருவேங் கடமுடையான்
பாரொன்றச் சொன்ன பழமொழியுள் ஓரொன்று
தானே அமையாதோ தாரணியில் வாழ்வார்க்கு
வானேறப் போமளவும் வாழ்வு

INTRODUCTION

This English poem reflects Swami's Vedantha Desikan's Adaikkala Patthu written in Tamil. Swami Desikan is a genius, philosopher and extremely proficient in writing complex ideas in his own mastery of words, rhymes and tunes. What is written here in English is a poorman's ambition to capture at least a few ideas of Swami's intentions and share with those who do not understand Tamil. I request the forgiveness for all the errors in this attempt and plead the elders to point out the mistakes and put me in the right direction..

Adaikkalaam means refuge. The human beings ask Lord Srimun Narayana for their refuge. It is about ultimate surrender to the Lord. This hymn contains 10 stanzas or verses and hence called Patthu, which means ten in Tamil.

Eligibility for surrender is ineligibility in other means

**Devotion and others for me * never resulted in reach of God *
Wandered around and fell * like a feeble crow with no guard *
Higher among holy seven * Kacchi that rewards the heaven *
Mercy of Lord is huge * at Hastigiri I appealed for my refuge *** **(1)**

**பத்தி முதலாமவற்றுள், பதி எனக்கு கூடாமல் /
எத்திசையும் ஒழன்றேடி, இளைத்துவிழும் காகம்போல் ⋆
முத்தி தரும் நகரேழில், முக்கியமாம் கச்சிதன்னில் /
அத்திகிரி அருளாளர்க்கு, அடைக்கலம் நான் புகுந்தேனே.**

paththi mudhalaam avaRRil* padhi enakku koodaamal*
eththisaiyum uzhanROdi* iLaiththu vizhum kaahampOl*
muththi tharum naharEzhil* mukkiyamaam kachchi thannil*
aththigiri aruLaaLarkku* adaikkalam naan puhundhEnE.

Like Devotion (Bhakthi), many means (Upaayam) are available to attain the Lord (Moksham). But none of them bear any fruit for me. I tried in vain like the crow (Kaka asuran) in all directions without any protector (Rakshakan), lost the energy, finally came and fell on Your feet. Seven holy places acclaim the title of "gateway to heaven" (moksham) and among them Kanchi (Kancheepuram) is the primary. Lord Perarullalar (Lord of great compassion and blessings) who resides in a small hill (Hastigri hill) in the town of Kanchi, I take Your feet as the only refuge (saranagathi) for me. This stanza emphasizes helplessness (Aakinchanyam).

Eligibility for surrender is harbor less

**Rank and riches of dreadheaded, * four faced deity and others *
Realize how ephemeral are they * when vanished by past deeds *
Never separated, Lord of Kacchi * from fragrant flowered Sree *
Resides at Hastigri * at His two feet, I reached out on my knee *** **(2)**

**சடைமுடியன் சதுமுகன் என்று, இவர்முதலாந் தரமெல்லாம் /
அடையவினைப் பயனுகி, அழிந்துவிடும் படிகண்டு ⋆
கடிமலராள் பிரியாத, கச்சிநகர் அத்திகிரி /
இடமுடைய அருளாளர், இணையடிகள் அடைந்தேனே.**

sadaimudiyan cathurmuhan enRu* ivar mudhalaam tharam ellaam*
adaiya vinaip payanaahi* azhindhu vidum padikandu*
kadimalaraaL piriyaadha* kachchi nahar aththigiri*
idamudaiya aruLaaLar* iNaiyadihaL adainthEnE.

Power and wealth of Siva, Brahma and other deities (other devadas) are limited in time and scope due to their past deeds (karma) and are evaporated accordingly. I realized when their position itself is shaky, what can they offer me? Lord at Kacchi who is never separated from pleasantly smelling garlanded Sri (Goddess Maha Lakshmi) is residing at Hastigiri. I reached His two lotus feet and surrendered (prapatti) myself. Note: First two lines indicate no other refuge (ananya gathithvam) is available.

Everyone is qualified for surrender

**Those aware of the distinction * and not try other means *
Pursue prescribed rules of scripts * and elders' wise words *
Lord at Hastigiri blesses * anyone surrenders, without bias *
None other than His divine attributes * I will praise in pious *** **(3)**

**தந்திரங்கள் வேறின்றித், தமதுவழி அழியாது /
மந்திரங்கள் தம்மாலும், மற்றுமுள்ள வுரையாலும் ***
**அந்தரங்கண்டு அடிபணிவார், அனைவர்க்கும் அருள்புரியும் /
சிந்துரவெற்ப் இறையவனூர், சீலமல்லது அறியேனே.**

thanthiraNGgaL vERinRi* thamadhu vazhi azhiyaadhu*
mandhirangaL thammaalum* maRRumuLLa uraiyaalum*
andharam kaNdu adi paNivaar* ellaarkkum aruL puriyum*
sindhura veRpiRaiyavanaar* seelamallathu aRiyEnE.

Surrenders who understand the intricate differences between devotion (Bhakthi yoga) and total surrender (prapatti) and determined not to try any other way (uppaayam) to attain the Lord, and those who follow whatever prescribed according to their birth right (varnaasrama dharmam), follows holy scripts (saastrams includes Vedas, smrithis, ithikasa and puranas) and learned people's writings – guru (Alzwar, Aacharya writings) are blessed without any discrimination. Whoever surrenders to the Lord with the above mentioned practice of rituals, they will certainly attain heaven (Moksham) at the end of this birth. I will not even look at anything else (Pray), other than that Hastigri Lord's divine attributes which provides everything for the surrenders.

Surrender awards all fruits

**Crow, noble demon, wife to five * and Kshethra bhandu *
Serpent, son, his son * and other angels in lower heaven ***

**You blessed them all * with enjoyment and elevated place *
Hastigiri Lord, inspired I * surrender at Your feet of grace ***

(4)

**காகம் இரக்கதன் மன்னர், காதலி கத்திரபந்து /
நாகம் அரன் அயன் முதலா, நாக நகரார் தமக்கும் *
போகமுயர் வீடுபெறப், பொன்னருள் செய்தமை கண்டு /
நாகமலை நாயகனர், நல்லடிப்போது அடைந்தேனே.**

kaakam irakkadhan mannar* kaadhali kaththirabandhu*
naahamaranayan mudhalaa* naahanaharaar thamakkum*
pOhamuyar veedupeRa* ponnaruL seydhamai kandu*
naahamalai naayakanaar* nalladippOdhu adaindhEnE.

Crow (Kakasura), noble demon (Vibeeshana from the raakshasa family), wife to five (Draupathi), Kshethra Bhandu, Serpent (Kaaliyan), Son (Brahmma), his son (Siva), and to other angels, Lord You have showered with earthly pleasures and heavenly home (Moksham). Inspired on this, I come to You, Hastigiri Lord; I surrender at Your lotus feet. Note: One of the difficult components in total surrender (Prappati angam) is unshakeable faith (Maha viswaasam). To strengthen that thought, here several examples are shown.

Components of surrender

**Perform to Your penchants * and abstain from any aversions *
Recognize relation and attributes * keep faith with no reversions *
You, be my supporter, I beg * unfit for other means or refuge *
With this fortitude I surrender squarely * to Kacchi Lord clearly ***

(5)

**உகக்கும் அவை உகந்து, உகவாவனைத்தும் ஒழிந்து / உறவுகுண –
மிகத்துணிவு பெறவுணர்ந்து, வியன்காவல் எனவரித்துச் *
சகத்திலொரு புகலிலாத், தவமறியேன் மதிட்கச்சி /
நகர்கருணை நாதனை, நல்லடைக்கலமாய் அடைந்தேனே.**

ukakkum avai ukandhu* ukavaa anaiththum ozhindhu* uRavu guNam-
mihath thuNivu peRa uNarndhu* viyan kaavalena variththu*
jakaththiloru puhalillaa* thavamaRiyEn madhitkachchi*
naharkkaruNai naathanai* nalladaikkalamaay adaindhEnE.

Five required components of total surrender has been mentioned here

1. Perform to your penchants – Aanukulya sangalpam
2. Abstain from aversions – Praathikulya varjanam
3. Faith with no reversions – Maha viswaasam
4. Pray to be my supporter – Goptrutva varnamam
5. No means or refuge – Kaarpanyam

With these five parts, I surrender my soul (Athma samarppanam) to the Lord at Kacchi.

Four types of surrender

**Realized and wise do themselves * recite after gurus are some *
Blessed and learned are included * nicely in their gurus' in sum *
Those like to return the stolen * are in by a devotee of the cluster *
Whoever reaches His feet * Hastigiri Lord bless them with luster ***

(6)

**அளவுடையார் அடைந்தார்க்கும், அதனுரையே கொண்டவர்க்கும் /
வளவுரை தந்தவனருளே, மன்னிய மாதவத்தோர்க்கும் *
களவொழிவார் எமரென்ன, இசைந்தவர்க்குங் காவலராம் /
துளவமுடி அருள்வரதர், துவக்கில் எனை வைத்தேனே.**

aLavudaiyaar adaindhaarkkum* adhanuraiyE kondavarkkum*
vaLavurai thandhavanaruLE* manniya maadhavaththOrkkum*
kaLavozhivaar emarenna* isaindhavarkkum kaavalaraam*
thuLava mudi aruL varadhar* thuvakkilenai vaiththEnE.

Total surrender can be performed in one of the four ways

1. Self surrender (Sva nishtai) -- Understand the componets of surrender and perform by reciting the mantras by themselves.
2. By gurus (Ukthi nishtai) -- When one does not not have intricate knowledge on the components of surrender, but have a firm faith on the Lord and His protection attributes, accesses guru and seek their blessings. During the procedure, they repeat the mantras as told by gurus.
3. Within gurus (Aacharya nishtai) -- When guru does the surrender, all followers are included within that that request.
4. Thorough Devotee (Bhaagavatha nishtai) – Anyone who understands the body-soul relation and and willing stop the act of stealing when he expresses to a true devotee he is then included in the group (Sri Vaishanva bhagavavathas) as one among them and is contained within the surrender of that devotee.

Lord of mercy at Kanchi, accepts anyone of these four surrenderers and bless them all.

Surrender done only once for only one effect

**For those, at one time said surrender * and reached Your lotus feet *
Revealed asylum by hand sign * approving, for results that is complete *
Offered everything Yours and Yourself * You prosper still with splendor *
Luminescent Lord of Grace * I take refuge at Your feet and surrender ***

(7)

உமதடிகள் அடைகின்றேன் என்று, ஒருகால் உரைத்தவரை /
அமையுமினி என்பவர்போல், அஞ்சலெனக் கரம்வைத்து ⋆
தமதனைத்தும் அவர்தமக்கு, வழங்கியும் தாம் மிகவிளங்கும் /
அமைவுடைய அருளாளர், அடியிணைகள் அடைந்தேனே.

umadhadigaL adaikinREn enRu* oruhaal uraiththavarai*
amaiyumini enbavarpOl* aNYcalena karam vaiththu*
thamadhanaiththum avar thamakkum* vazhangiyum thaam mihaviLaNGgum*
amaivudaiya aruLaaLar* adiyiNaiyai adaindhEnE.

For those people, one day in their long past, when they surrendered to You by telling the required mantras, You with Your big heart accepted that is enough and sanctioned him the moksham. This approval You have exposed elegantly through Your hand sign (Abahya muthra). For those surrendered, You gave everything You own and not being satisfied, gave Yourself to them. After giving out everything, You still look dazzling with your radiance. Such wonderful, God of mercy at Hastigiri, I surrender at Your lotus feet.

Conduct after surrender

Not to slack on trust * for wisdom and devotion to grow robust *
Not to forget truth on past deeds * to know reality and its thrust *
Not to give up on humility * to act cool, patient for deliverance *
Forget not merciful Lord's text * generous scripts and essence *

(8)

திண்மை குறையாமைக்கும், நிறைகைக்குந் தீவினையால் /
உண்மை மறவாமைக்கும், உளமதியில் உகக்கைக்குந் ⋆
தண்மை கழியாமைக்கும், தரிக்கைக்குந் தணிகைக்கும் /
வண்மையுடை அருளாளர், வாசகங்கள் மறவேனே.

thiNmai kuRaiyaamaikkum* niRaihaikkum theevinaiyaal*
uNmai maRavaamaikkum* uLamadhiyil uhakkaikkum*
thaNmai kazhiyaamaikkum* tharikkaikkum thaNikaikkum*
vaNmaiyudaiya aruLaaLar* vaasahangaL maRavEnE.

How the surrendered should act in their rest of their life is explained here. Surrendered (Prappaannan) should always explore on Lord's great words (Bhagawath Geeth and Pancharatra Sastra) and scripts (Vedas, Upanishad and rahasyas). In addition, he shoudl be constantly praying Lord for the following.

I pray to You Lord for

- Not to get diluted on my unshakeable faith on You and Your assurance
- To grow my knowledge (Gnjanam) stronger and complete

- Not to forget about truth due to my antecedents (Karma).
- To understand better the realities (Thathvam) and its powerful importance.
- Not to move away from my humble status (Adiyen)
- To award calm and cool nature on worldly matters and
- Patience for deliverance until You make the decision for the right time.

Duties after surrender

**Holy words of audacious * who knew scripts and memory well *
Learned and found refuge * on enticing words of wise gurus *
With prudence on reality * implored and cut off the ignorance *
To sun and moon eyed Lord * I surrender without any reluctance *** **(9)**

**சுரிதி நினை இவையறியுங், துணிவுடையார் தூமொழிகள் /
பரிதிமதி ஆசிரியர், பாசுரஞ்சேர்ந்து அருக்கணங்கள் ***
**கருதியொரு தெளிவாளாற், கலக்கமறுத்து அத்திகிரிப் /
பரிதிமதி நயனமுடை, பரமனடி பணிந்தேனே.**

suridhi ninai ivaiyaRiyum* thuNivudaiyaar thoomozhihaL*
paridhimadhi aasiriyar* paasuram cErntharuk kaNangaL*
karudhiyoru theLivaaLaal* kalakkamaRuththa aththigiri*
paridhimadhi nayanamudai* paramanadi paNindhEnE.

The duties of the surrendered are explained in this stanza. People who are audacious (Alzwars and others) who knew scripts (vedas), memory (smruthis) very well (Note: They knew not necessarily learned fro ma guru) and gave holy words (Naalayira Prabhamadham etc.). I also found great happiness and refuge under the thought provoking ideas of gurus (Aachryas like Bhagawath Ramanuja, Swami Desikan). With the understanding of realities (Thathava threyam), I removed ignorance (agnjnam). With all those ideas imprinted in my mind, I pray to Lord at Hastigiri who has Sun and moon as His eyes.

Surrender – Dedication of the soul

**He has Sree and His form is divine * is astute and easy to attain *
Endows all the eternal links * and rules the infinite domain *
Action to close, continue and create * He does with no alarm *
I fall like an arrow on target * of the graceful Lord with charm *** **(10)**

**திருமகளும் திருவடிவும், திருவருளும் தெள்ளரிவும் /
அருமையிலாமையும் உறவும், அளப்பரிய வடிவரசுங் ***
கருமம் அழிப்பளிப்பு அமைப்புங், கலக்கமிலா வகைநின்ற /

அருள் வரதர் நிலையிலக்கில், அம்பென நான் அமிழ்ந்தேனே. ##
thirumahaLum thiruvadivum* thiruvaruLum theLLaRivum*
arumaiyilaamaiyum uRavum* aLappariya vadiyarasum*
karumamazhi paLippamaippum* kalakkamilaa vahai ninRa*
aruL varadhar nilaiyilakkil* ambena naan amizhndhEnE.

Lord is not separated from his beloved consort Sri. He is easily accessible (Saulabya) to His devotees and is extremely knowledgeable (gjnam). He is always ready to shower with divine blessings to all. Everything in this universe is related to Him in an endless fashion. His empire spans everywhere and there is nothing outside of it. He is responsible for the duties like creation, operation and destruction and He does without any confusion for the people. Such a Lord is an alluring target. I fell like an arrow released from a bow into that target, merciful God.

Benefits of this poem

**Route and result are alike * for all enriched devotees of God *
Route and result are like * done once and enjoy many times *
Route and result are these * found on Hastigiri Lord's feet *
Told these flawless ten with traits * shiny forever and sweet ***

(11)

ஆறுபயன் வேறில்லா, அடியவர்கள் அனைவர்க்கும் /
ஆறுமதன் பயனுமிவை, ஒருகாலும் பலகாலும் *
ஆறுபயன் எனவேகண்டு, அருளாளர் அடியிணைமேல் /
கூறியநற் குணவுரைகள், இவைபத்தும் கோதிலவே. ##

aaRupayan vERillaa* adiyavarhaL anaivarkkum*
aaRumadhan payanumivai* oruhaalum palakaalum*
aaRupayan enavE kandu* aruLaaLar adiyiNaimEl*
kooRiya naR guNavuraigaL* ivai paththum kOdhilavE.

All His devotees understand that the means (Uppayam) and ends (upaeyam) to reach the Lord and enjoy Him are not different. Amazing feature in that is that the means are done only once and for one purpose. But the enjoyment is many times and for ever. I have explored everywhere and found that this means (prapaati) and ends (moksham) are the only plausible solution in my life. With that conclusion, on Lord of Grace at Kacchi, these ten, error-free, with divine attributes stanzas had been written. They are faultless, sweet and they will shine for ever.

ஸ்ரீமதே நிகமாந்த மஹாதேசிகாய நம: